

A  
SERMON  
PREACHED AT  
THE CONSECRATION  
OF THE RIGHT REVEREND

FATHER IN GOD, RICHARD  
SENHOUSE, Lord Bishop  
of Carlisle;

In the Metropolitall Church  
of YORK, the six and twentieth  
of September, 1624.

By RICHARD MARSH Master of  
Arts, and Vicar of BIRSTALL  
in Yorke-shire

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EXOD. 4. 13.

*O my Lord, send, I pray thee, by the hand of him whom thou wilt  
send.*

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TO THE MOST  
REVEREND FATHER

in God, T O B Y Archbishop of  
Yorke, Primate of England, and  
Metropolitane, my gracious  
good Lord.

M O S T R<sup>d</sup>.



*His poore thing was bred and  
borne in your service. It  
might have had the hap to  
have been still-borne: but  
now it hath cried, and was  
heard in as reverend, hono-  
rable, learned, wise, and in as frequent and as  
attentive an Auditorie, as ever shall be seen in  
these parts. It hath cried, and I pray God some  
say not, It was the voice of the Crier, præte-  
rea nihil: yet many of best judgement (in love  
with it, before they knew what to call the father*

## The Epistle Dedicatory.

of it) will needs say, that it may live, and doe good. There are two things to help the Book-seller; your Graces name, and the name of my Lord of Carlile: for, not a Priest, nor a Levite, nor scarcely any other Passenger, when he observes the Preacher to be your Chaplain, and the Sermon to be preached at his consecration, but he will (though afterwards he neither wish oile to me, nor to my lamp) yet readily, like a good Samaritane, take out two pence, and give to my hoste. If it may thus do good in Gods Church, I have my desire, and farre beyond my first thoughts. God hee knowes, when I first spake or thought of sending forth servants, I little dreamed of sending forth a Sermon thus farre: but now I am glad of the occasion, that thus thrust forth into the service of the church, I may withall professe (by your good leave) my devoted service unto your Grace; and let the world knowe, that I am

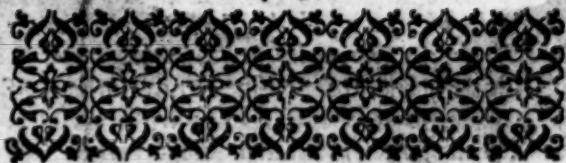
Your Graces poo-

rest and unworthiest

Chaplain,

R. MARSH.





MATTH. 22. 3, 4.

*And he sent forth his servants, to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, &c.*

**H**aving elsewhere (not farre hence, nor long since) made entrance into this Parable, and spoken of the former Verse, the marriage of the Sonne of God: the solemnitie of this day, and the frequencie of this Assembly (unto both which it was necessarie I should have respect, when I knew my service required in this place) both these (mee thought) might not bee ill fitted out of the words of this text, where God sends his servants to fetch in guests to the wedding, *to call and to tell them that were bidden &c.* For if wee have any thing in this case to tell, it is best to tell it in *Sion*, to publish it in *Hierusalem*, and in the *great City*; and if we bee sent to seeke and to call in guests, no place so fit as the *great Assemblie*, to call on the *City* before wee goe into

into the *high wayes and hedges*, here *launch into the deepe*, let goe our *nets*, and make a draught.  
*Luk. 14:23.*

And as for the great businesse now in hand (if you please to joyne the last Sunday with this) al<sup>l</sup> is but what the text here tels us, a solemne sending of servants to call them that are bidden unto the wedding: yea, whereasthere is in the text mention of two messages, *sending and sending againe*; sending *servants*, and *sending other servants*: so it fals out, as you had here the last day an *ordinarie* sending, the *Ordination* of Ministers; now you attend an *extraordinary* sending, the *Consecration* of a reverend Father: a solemnitie which we have not often seene in this place, an *extraordinarie* sending of a more than ordinary (for manie respects, more than *ordinarie*) servant. He that runnes therefore, may reade some happie correspondence betweene the worke of the day, and the words of the Text; that at least for the Text sake (however the Sermon prove) for the Text sake, you may say, *Sicut audiimus, sic etiam vidimus*; *As we have heard, so have we seen*: and as we have seene, so have wee heard here *in the City of our God*. Indeed let no man doubt, but what God sayes, hee will in due time performe, though it were a greater matter than eyther sending of *servants*, or spending of his *Oxen and fatlings*, though it were the giving of his only begotten Sonne; that all men may see on Gods side, *omnia parata*, all things now readie. Oh that God might see us readie also, and that nothing were wanting, neyther provision, nor messengers, nor guests to furnish that great marriage!

The

The Text, thus suted unto the present occasion, divides it selfe with the Assembly, part Clergie; part Laitie; Messengers and Guests.

The Clergie are the *servants* sent to call them which were bidden, and those *other servants*, sent with instructions to tell them that were bidden, *Behold the dinner is prepared, &c.*

The Laitie are the *Guests* bidden, and called, and still called and bidden, expected and provided for, and still provided for and expected. The Clergie are *sent*, the Laitie are *sent for*. The charge to the Clergie, is, *Go*; to the Laitie, *Come*. It is the fault of the Clergie if either they bee not sent; or sent, doe not go; or going, doe not discharge their message. It is the fault of the Laitie, if either they doe not receive us; or receiving, doe not heare; or hearing, will not *come to the marriage*. The text speakes most of the Clergie, and if the Sermon (for once) doe so too, I hope no man will complaine; Complaine, said I? no, you delight to have the Clergie touched, and it is for your advantage; for whether it be *Paul*, or *Apollos*, or *Cephas*, *all are 1 Cor. 3. 22 yours, if you be Christ's, as Christ is Gods.*

For the Clergie then, you have here, first, their *Sending*: he *sends*, & *sends againe*. Secondly, their Title; *servants* and *other servants*. Thirdly, their *Office*, and the *end* of their sending, *to call them that were bidden*. Lastly the *Manner* of their calling, to tell them, *Sic dicit dominus, thus saith the Lord*. For as they are sent to call them that were bidden, so they must in calling, tell them nothing but what they are bidden. (*And sent forth his*

B

*servants).*

*servants*). It is his goodnesse to *send*, & it is good & necessary for us, that we be *sent*. It is his goodnesse to send, specially if we consider to *whom* he sends; *vocare vocatos*, he sends to *them that were bidden*. It was a favor once to *bid* them; now to *send* to them, is an especiall goodnesse: but what is it when hee *sends again*, as it is in the next verse: therefore of this more properly in that place where it is grown more ripe and full.

And now nothing fitter to be observed than the necessitie of our sending, that *we be sent*, and have a just cōmission to call in *them that were bidden*. For it were strange if wee should chance to bring in some guests, & then the *Maister of the feast* should answer them as *Eli* answered *Samuel*, *I called not, lie downe againe*: Or as *hee* saies to one here at the 14. vers. *Friend, how camest thou?* so he should say to another, *Friend, who brought thee in hither?* That were much shame to the guest (it is a shame to take a lower roome, but *turpins ejcitur*, it is much more shame to be put out of the roome), it were a shame for the guest, and a danger sure for the messenger: *Quare adduxistis* (saies *Achis*) *wherefore have ye brought this mad fellow to me?* *David*, that did but counterfeited madnesse, escaped the danger, whilest the servants, who were so mad to bring him in, got a rebuke. They seldom speed better that are too forward; and it is likely they overshoot their marke, that out-run their commission, and are upon the way before they knowe whither to go. Hee who requires us to *take heed unto our feet when we enter into his house*, would have us also to look

1 Sam. 3. 5.

1 Sam. 21. 14

Eccles. 5. 1.

look as well to our feet when he sends us forth, and neither to bring the sacrifice, nor carry the message of fooles. A messenger may be too hastie; witnes the Amalekite, who brought the newes of Sauls death, and died for it: which Ahimaaz (it seemes) remembred, and therefore though hee would faine runne (when another was appointed) with newes to David, yet hee dares not without commission from Iob. For if it be destruction, to be over-just and over-wise (*Be not righteous over-much, neither make thy selfe over-wise: why shouldst thou destroy thy selfe, saith the Preacher?*) sure, to bee foolish over-much, to bee rash, and too precipitate, must needs be the neck-break, the high-way, or rather a leap, than a way, unto destruction. *Non amo nimium diligentes*, might be written over the doore of God's House: and we may well bee jealous of them, who are not timorous in so great a business. The greatest servants in God's House, have been slowe and unready to undertake this office. Moses, when God will make him a messenger of glad tydings and deliverance unto his people, how did he seek by all meanes to bee excused, and (if it were possible) to shift it off! First, *who am I?* and then, *who art thou?* and then, *They will not beleeve*; and then he wants eloquence: and when all impediments are removed, and the rough waies made even, yet would hee faine put it off to another, with *Mitte quem missurus es: O my Lord, send, I pray thee, by the hand of him whom thou wilt send.* Send any bodie, so hee may escape sending. No wonder though Iona ran away, rather than he would carry a mess-

2 Sam. 1. 15

2 Sa. 18. 23

Eccles. 7. 16.

Exod. 4. 13

*Esay 6.*  
*Jeremie 1.*

*2 Cor. 2. 16*

*2 Timothie 4*

*Ose 11. 8.*

*Judges 4. 8.*

sage of destruction to *Niniveh*, when *Moses* was thus loth to carry the message of deliverance unto God's owne people. Would you see any others sent forth and set forward? Look and see *Esay* cry out of polluted lips; *Jeremie*, that he is a childe, and cannot speak. One for all (the Apostle, who had had his part in this Ministration above all his fellows) cries, *Ad hac quis? who is sufficient for these things?* Surely none, unlesse he bee sent. But and if yee consider the weightinesse of the office, *sending* (you wil say) is too little: he must command and charge them, as *S<sup>t</sup>. Paul* doth *Timothie*: hee must encourage them, as hee did *Moses*; enable them, as hee did *Esay*; imbolden them, as hee did *Ezechiel*. *Sending* is too little: hee had more need to lead them by the hand, as hee doth his people; or beare them in his armes, as *Ephraim*. *Sending* is too little: and therefore it is in the Text, not a simple *sending*; but *emittere*, to send them forth; that's somewhat more: and yet there is a better word to this purpose, *Mat. 9. Extrudere*, to thrust out labourers into his harvest. He must do with his servants, if there be no remedy, as hee doth with his guests, *compell* the one to come in, and the other to go out. It was too cold a temper (perhaps) for a Souldier and a Generall, but very fit (me thinks) for a Priest or a Preacher to say to the Spirit of God, as *Barak* said to *Deborah*, *If thou wilt go with me, then will I go: but if thou wilt not go with mee, I will not go.*

To bee an Ambassadour in the affaires of Princes, is not for every man: nor is every man fit

fit to be Ambassador & Orator for the Almighty,  
and for Christ, and in Christ's stead to negotiate  
his marriage. *Are all Apostles? Are all Prophets?* 1 Cor. 12. 19.  
*Are all Teachers?* No man (sure) may take this ho- *Heb. 5. 4.*  
nour to himself, but he that is called of God: nor *Rom. 10. 15*  
can any man preach, except he be sent.

This is a confessed truth of all hands: but (I  
knowe not how) truths that are for prooffe most  
easily confessed, are for practice oftentimes as ea-  
sily neglected. For, notwithstanding the burden  
of our calling, there hath been complaint made of  
old (I wish it doe not concerne us in these Times),  
that men would rush into this profession, as if it  
were into the Poole of *Bethesda*; whete the first  
come was best served. They runne *ad Sacerdotium*,  
*ad Episcopatum*, saith *Polieraticus*, as if some Offi-  
cer had made solemne Proclamation, *Occupet ex-  
tremum scabies*, The divell take the hindmost. If  
this bee the *kingdome of heaven*, it is in some dan-  
ger to be taken by violence.

Wee envie not the number: wee wish you  
were all a *Royall Priesthood*. Wee envie not the  
number: we wish that all God's people could *pro-  
pheticie*. Wee envie not the number: but we advise  
men to beware what they take in hand. *Nadab & <sup>Levit. 10. 2</sup>  
Abihu* may not kindle strange fire; nor *Corah* and <sup>Num. 16. 32</sup>  
his company suffice themselves into the Priest's of-  
fice; nor *Saul* offer sacrifice; nor *Vzziah* burne in- <sup>1 Sam. 13. 13</sup>  
cense; nor *Vzziah* put forth his hand to the Arke; <sup>2 Chr. 26. 16</sup>  
nor any man run God's Errand unsent. He com- <sup>2 Sam. 6. 7</sup>  
plains earnestly (and that oftner than once) against  
those Prophets which runne and speak for him,



and hee hath not sent them: *I have not sent these prophets, yet they ran: I have not spoken unto them, yet they prophesied.* It was an observation, if not a Law, of old; *Indignus sacerdotio, nisi fuerit ordinatus inuitus*: Hee was held unworthy, if hee were not found unwilling to this office.

*Ecclesia ab omni*: the Church is nothing else but a company called out of the world: and as the Church is called from among other men; so from others of the Church, are there some who have a speciall Calling, to bee Callers and Messengers betwixt God and his people.

These (that you may knowe them, or at least they may knowe themselves) they receive Ability from God, Authority from men. Ability from God: I doe not meane by immediate inspiration, and *dabitur in illa hora*; but by carefull education in the schooles of the Prophets: with *Daniel*, they must by books understand these things. For thus doth God vouchsafe some measure of those many necessary graces required in so high a calling, unto them whom he sends: and then they that have Authority in the Church, finding such Ability, doe by *Imposition of hands* mark them for this office, and as it were *digito monstrare*, point them out to the Church, that thenceforth they may knowe them for the messengers and servants of the most high God, which shew unto us the way of salvation.

They who finde in themselves no such ability, and yet would faine be messengers, should bee advised to stay awhile. The church hath had as weak ones, I grant it: and I dare promise, that when she stands

*Dan. 9. 2*  
*See Eccles.*  
*c. 39. 1, &c.*

*Acts 16. 17.*

stands in as much need againe, thee shall send for them, *dictatores ab aratro*; from following the ewes great with lamb, to lead the people; from the plough, to the pulpit. In the mean time, our Saviour's advice is good; If they itch to be building, let them sit downe, and cast the cost before-hand. *Versute* *Hor. de art.*  
*din quid ferre recusent, quid valeant humeri*: take no more upon you than you are able to beare. If their hearts indite some good matter, let them chuse it *aquam viribus*, answerable to their power, though it be but *implere locum idiotæ*, to occupie the room. *1 Cor. 14. 16*  
of the unlearned, and to say *Amen*. They mistake the chapter: it was in the former chapter, not in this, *Dominus opus habet*; but heer the case is altered, and wee are bold to say, *Dominus non habet opus*, the Lord hath now no need to ride either upon an asse, or an asses colt into *Hierusalem*. It is pitie the Church should give hands, where God hath given no feet: such cripples were fitter to lie at the gates of the temple, to ask almes, than to go into the Courts, or climb up into the Sanctuary of the Lord. You knowe how wary God was in the time of the Law, and how he hath excepted against all defects or blemishes. Help then, *you Reverend Fathers*, and lay hands suddenly on no man, neither make your selves partakers of other mens sins. *Luke 14. 31*  
The maimed, the halt, the blinde, may make guests in the later end: but they are very unfit to make messengers.

And as in the first place they should be enabled: so in the second place they must be orderly authorized, whom God sends. The old vulgar Latine speakes.

1 Cor. 16. 15 speaks ill of the house of *Stephanus*, and (on my conscience) it doth them wrong to say, *ordinaverunt seipſos*. The truth is, they did addict and devote themselves unto the ministry, but not *ordain themselves* Ministers: that had beene against all good order. Their ordination (if they had any: for some would fain deny it) they either had from the Apostle himselfe (which is most probable), or from *Apollos*, or from some such as Saint *Paul* had left there with like authority as hee left *Titus* in *Creet*, to set in order things which were wanting, & to ordaine Elders in every City, as he had appointed. For to what end did the Apostle leave such authority with *Titus*; or give charge to *Timothie* to lay hands suddenly on no man, but to make choice of faithfull men, who should be able to teach others also; if, like *Ieroboam's* priests, every man that would might consecrate himself, or, like the Anabaptists, still runne by revelation? The Anabaptists, in not distinguishing betwixt the time of miracles, and of a settled government in the Church, dreaming that should bee a permanent rule in the Church, that if any thing be revealed to another that sits by, he must have audience, and let the first hold his peace; thus running after revelations, and seeing vain visions, they have outrun their wits, they have outrun the Church, and further made themselves unmeet for any society of men. And though they have outrun us, yet some among us run fast after them, who, so farre as possibly they can, disobey and disdain them that have the oversight of the Church, and speak evill of all that are in any ecclesiastick

*Titus* 1. 5

1 Tim. 5. 22

1 Tim. 2. 2

2 Chro. 13. 9

1 Cor. 14. 30

Ezech. 13. 7

*astick authority.* Turbulent, supercilious spirits; to thrust themselves into office in that house; whose Order and Government they are before-hand resolved not to approve; that come into the church as *Cato* into the Theatre, to go out againe; or like *Momus*, to quarrell that they knowe not how to mend; or as if this marriage-feast were the Centaures feast, *unde nemo sine cicatrice*; whence, in stead of favours, every one must carry wounds & scarres.

I knowe well, *facit hoc illos hyacinthos*, this maketh them deare unto the people, and *bence* (perhaps) *they suck no smal advantage*: but the servants whom God sends, are not so base and mercenary; nor doe they think themselves sent to please the people, who are seldome heart-whole towards authority, but rather to teach and guide them by all meanes into the way of peace and of obedience. They therefore, who either are not duely sent, or doe not dutifully demeane themselves towards that authority by which they were sent, must bee taught, that they who have authority to send, have authority also to call back, to restraîne, and to stop *Th. I. II.* the mouthes of such as teach *for filthy lucre things they ought not*. The Weesell, saith hee, lickt the File till her tongue bled: then thinking shee had got blood of the File, shee lickt on, till shee had no tongue: Let them speed so, that with bloody tongues still lick the authority of our Church. Saint Paul saith, *I would they were cut off*: I wish *Gal. 5. 12.* but their tongues, or rather their talk than their tongues cut off, that doe disquiet you.

*And sent forth his servants.*] Sending is the first thing: their title, *servants*, is the second; and it seconds well that which is said of sending. They are *servants*, such as may not go unsent, no more than they may bee idle when they are sent: they must give account both who sent them, and what they have done for him that sent them.

1. Pet. 5. 3.

But to goe on: They are *servants*, they are no *lords* over God's heritage, to doe what they list; nor is the inheritance their owne to use at pleasure: but they are *servants*, such as must both take paines, and give account, and then may expect a reward. And it is well that they are *servants*; hee might have had messengers which had scarcely been servants: but these as they are no absolute lords, so they are no utter strangers, onely to tell you you must go, but cannot tell you how, or to point you the way, and not to go along with you; but servants, household servants, *emissi*, *sent forth* (in the Text), and therefore such as know the way in, and can guide you and bring you unto their Master's house, and to the place where you would bee.

There are foure things chiefly required in good servants; Faithfulnesse, wisdom, diligence, and patience: *Faithfulnesse*, to knowe what to doe; *wisdom*, to knowe how to doe it; *diligence*, to keep doing, and *patience* is good in servants, especially in messengers, servants *sent forth*, that know not what afflictions abide them, or what may befall them by the way.

For the two first, *what* is to be done, and *how* it is

is to be done, the Text tells us in *Calling* and *Telling*. The name of servants shall now only serve to stirre us up to *Diligence*, & (if you will) to bring us downe also unto *Patience*.

As obedience is the life of service, so *Diligence* is the life of obedience; and as Vineger to the teeth, and as smoake to the eyes, so is the Sluggard to them that send him: *Sal infatuatus*, he is like to *Salt that hath lost his savour*, or dead Wine that hath the name of Wine, but wants the spirit. He who hath such a servant, may say he hath gotten *Sampsons* weapon; in stead of a sword or a staffe, the jaw-bone of an Assle: an instrument for eating, but neyther for fighting nor for working. Ease and pleasure belong to Lords and Masters, Care and *diligence* unto servants and messengers; and therefore our Saviour makes enquire for such a servant to set over his household, as will *give them their portion of meate in due season*, and will be found so *doing*: to be found so doing, requires a constant diligence. And if it seeme anie whit easie to give them meate only in due season, heare what *S. Paul* sayes (who was himselfe in labours most abundant) heare him with an adjuration (for the Scripture hath none more earnest) call for *in season*, and *out of season*. They are quite out of season, and *over-diligent*, which run *unsent*; but in servants that are *sent*, all *diligence*, all celeritie is but seasonable, not to *communicate with flesh and blood*, nor *tarry to salute any man by the way*. *Apelles* painted his servant with Harts feete, and his hands full of tooles, swift and readie, (*Impera, & actum puta*) if you say,

*Pro. 10. 26.*

*Matth. 5. 13.*

*Luk. 12. 43.*

*2. Tim. 4. 1, 2*

*Gal. 1. 16.*

*Luk. 10. 4.*



Go, he goes; or Come, he comes; or Doe this, he doth it. The name of *Servants*, is sufficient to enjoyne us all care and *diligence*; but it addes unto our charge, if you aske *what kinde of servants*? For looke what servants you can imagine to have greatest charge, & to them are we resembled in the Scriptures: Is the Stewards place a place of charge and care? why let a man so esteeme of us, the Ministers of Christ, as *stewards of the mysteries of God* (saith S. Paul). Is the Ambassadors place a place of trust and of travell, of *diligence* and danger? Now then we are *Ambassadors for Christ* (saith he). Are the Angels *ministring spirits*, and such as doe excell in *strength* to do his commandements? They change places and titles with us, when they be sent forth, to us they become *ministring spirits*; and we when we are *sent forth*, what are we then but bodily Angels? But these (the world will thinke) are places too eminent, over-lostie comparisuns; Stewards, Ambassadors, Angels! who would not be *servants*, so they might serve in these roomes? Look lower, and you meeete with Shepheards, Watchmen, Builders, Husbandmen, Fishers, Labourers, Messengers, and the like; these also the Scripture useth, to put us in minde of *diligence*, and even in these I may say, *Brethren, you see your calling*: God not only by manie precepts letting us *heare our charge*, but also by these frequent and obvious resemblances letting us *see our calling*, and what it is which hee requires at our hands.

They are unprofitable servants therefore (nay, the best must confesse that they are unprofitable)

yea

1. Cor. 4. 1.

2. Cor. 5. 20.



yea ungracious and unsensible servants, who in this calling can give themselves over unto ease and pleasure, and both forget what they heare with their eares, and neglect what they see with their eyes, *Oculis subiecta fidelibus*, which should move more and more strongly, awake them from their Lethargie, & supine neglect of their *service*. These *slow-bellied Cretians*, who are all bellies, and neither hands nor feet for diligence, nor eies nor eares for instruction, have alreadie drunke *Lethé*, which (they say) is the first river of Hell, and without amendment they shall proceede to the rest of those bitter waters and lakes that burne with fire and brimstone. It is just to cast such sleepers into utter darkenesse, there to sleepe perpetually, if they can have leisure for weeping & gnashing of teeth.

With our *Diligence*, it is necessarie that we joine *Patience*. A slothfull servant, a *slothfull* messenger will deceive him that sent him, but an *impatient* messenger will trouble both him that sent him, and them to whom he is sent. An unquiet, *impatient* messenger is like *Moses* rod, a rod when hee laid it downe, and a serpent when he should take it up; able to make him start and flye from it. It is no good vessell for this heavenly treasure, which is of so hot a temper; nor anie good clay for these vessels, which will say unto the Potter, *wherefore hast thou made me thus?* We must resolve (if ever we will returne with comfort) to goe on in our message, *thorow honour and dishonour, thorow good report and evil report*. We must learne in what estate soever we are, therewith to be content, to give backe at no

Exod. 4. 3.

Rom. 9. 30.

Phil. 4. 11.

2. *Cor.* 11. perills, to shrinke at no wearinesse, nor painfulness,  
 nor watchings, nor hunger, nor thirst, nor fastings,  
 2. *Cor.* 4. 8. nor cold, nor nakednesse : To be troubled on eve-  
 rie side, & not distressed ; perplexed, and not in de-  
 1. *Cor.* 4. 12. spaire : being reviled, to lesse ; being defamed, to  
 intreate . They were too hot ( they were too hote  
 to make Parish-Priests ) that presently call'd for  
 fire from heaven : Such messengers the Pope may  
 send ( to the generall and eternall shame of Chri-  
 stendome ) into the *Indies* , into *Hispaniola* , and to  
 the rest of those armelesse, harmelesse people, not  
 to convert them , but to plucke up , to roote  
 out, and to destroy ; not as *sheepe among wolves*, but  
 as wolves among poore sheepe appointed to the  
 slaughter ; not to call them to the marriage, but to  
 make speed to the spoyle, haste to the prey. Our  
 office is to *suffer* with meeknesse them that are con-  
 2. *Tim.* 2. 25. trarie minded, in meekenesse instructing those that  
 oppose themselves, if God peradventure will give  
 them repentance , to the acknowledging of the  
 truth ; and, whilest we ayme at nothing but the dis-  
 2. *Cor.* 12. 15. charge of our calling, willingly both bestow, and  
 2. *Tim.* 4. be bestowed, *suffer afflictions gladly*, glorie in our  
 2. *Cor.* 11. infirmities, and *reioyce to be found worthy to suffer a-*  
*Al.* 5. 41. *ny thing for the Name of Christ*. For we are not on-  
 ly *his* servants that sends us, but ( though I have all  
 this while forborne to tell you so ) we are *their* ser-  
 vants also unto whom we are sent : for *wee preach*  
 2. *Cor.* 4. 5. *not our selves* (saith the Apostle) *but Christ Iesus the*  
*Lord, and our selves your servants for Iesus sake*. Our  
 Saviour, before hee sent his servants, tolde them  
 what they might expect ; and *S. Paul*, a servant of  
 chiefest

chiefest note, tells us how he sped. Our Saviour tels *Matth. 10.*  
of wants, and distresses, and persecutions; *S. Paul 2. Cor. 11.*  
makes it good, and tells what perills, what suffer-  
ings (of all sorts) he had passed. Our Saviour saies,  
he sends us *as sheepe among wolves*; and *S. Paul* tells  
us what Wolves he found, what Lions mouthes  
he escaped, what *beasts he fought with at Ephesus, 1. Cor. 15.*  
*after the maner of men.* Our Saviour sayes, *we shall*  
*be hated of all men*; and *S. Paul* sayes, *wee are made a* *1. Cor. 4.*  
*gazing-stock to the world, to men and Angels.* Our  
Saviour sayes, we must looke for no better enter-  
tainment than he had, *the servant as the Master*;  
*S. Paul* sayes, *we are made the filth of the world, the* *1. Cor. 4:13.*  
*off scouring of all things.* Enough of this: but to  
qualifie it, take his conclusion in the next verse,  
*Non confundere sed monere*, it is not to shame us, but  
to warne us. Wee have need of these warnings.  
A religious and an indulgent Prince blesses us  
with manie *Halcyonian* dayes: but if ever those pu-  
nishments fall, which both our enemies and our  
owne sinnes and securitie strive to pull upon us, we  
shall then want comfort. Howsoever, we have need  
of patience, & little hope or time is there for plea-  
sure, seeing we are *sent to call them*, who so long as  
there are *Farmes, or Oxen, or Women* in the world to  
detaine them, *will not come.* *Luk. 14. 18,*  
*19, 20.*

Wee are sent to *call*, that's the end of our sen-  
ding: but before we come so farte, I must intreate  
you againe to looke upon our *sending*; for he *sends*  
*againe* (sayes the Text) *rursus misit alios servos*, he  
sends againe, and sends other servants. That hee  
sends againe, shewes a diversitie of time: that hee  
sends

vers. 4.

sends *other servants*, makes a diversity of their persons, though there be still a communitie and fellowship in the service.

And first for the time; there must needs bee a *rursus*, a sending againe, a succession of Messengers whilest there is a succession of men: manie Messengers, that *their sound may goe out unto the ends of the world*; and likewise a continuance of Messengers, that *may remember his name from generation to generation*. Thus there were other Priests after *Aaron*, other Prophets after *Moses*. Our Saviour hath promised to be with his Messengers *unto the end of the world*; which, because it cannot be true here of their persons, must be made good in their successors: and the Apostle tells of gifts given at the first sending, which must continue to the last ending, *till wee all come in the unitie of faith, &c.* there must needs be therefore a *rursus*, a sending againe.

Mat. 28. 20.  
Ephes. 4. 8,  
13.

Virg.

And yet this *rursus* cannot but seeme strange: For, doth God value his servants, their doings, their sufferings, their disgrace, their rejection, their blood *which is openly shed*, at so small a rate? or shall we thinke him so insensible of his owne dishonour, that he knowes not what disgrace it is still to *send*, and *send againe*, to them who were bidden once before? *Ite iterum in lachrymas, iterum tentare rogando*; as if he meant to speed for his importunity, & so he may speed, he wil put up anie indignitie, anie losse; he cares not what become of his servants, so he may have guests.

He sends indeed againe and againe in the former chap-

chapter, in the Parable of the Vineyard; but that's another case: there you cannot blame him; hee does as you doe, sends, and sends, & sends (I would you did no worse) for rent, and fruits unto his farmors. Anie man would do so: but for guests, as here, who would trouble himselfe so much, & not rather disclaime them utterly; and if he sent *again*, send to forbid them for ever, and *sweare* unto them *in his wrath that they should never enter into his rest?* David sent *once* to visite *Hannun*, but his servants found such entertainment, as when he sent *again*, it was to spoyle & to destroy, to cut the people with Sawes, and Harrowes, and Axes, *to destroy those murderers* (as it follows here in this Parable) *and burne up their Cities.* *Assuerus* never sent *again* for *Vashti*; but because shee *once* refused to come, she was for ever cast off, and her estate given to another better than she. God might have done so with this stubborne and stiffe-necked people: & if he could not eate his morsels alone, he might have sent *at once* for some others more thankefull; have let out his Vineyard unto some other husbandmen, where hee might have fruits in due season; and have called them to the marriage, who would be glad *to be refreshed with the crums which fall from his table.* Why should he so farre forget himselfe, as give them leave *once againe* to denie him, but, having neglected their peace, and the day of their visitation, thenceforth have rained upon them brimstone and coles of fire, and eyther not speake unto them, or *speake unto them in his wrath, and vex* them in his sore displeasure? God is not

Matt. 21.

2. Sam. 10.

1. Chr. 10.

Ester 1. 19.

so <sup>as</sup> to take vengeance, *Leui a ira deorum*, vengeance from heaven is *saad*, and therefore *slow*. God is content to *send*, and *send againe*, and not to forsake them who are *once* his people, for a *rursus*, or an *iterum*. Yea, that which is but *iterum* here, in the next chapter growes to a *Quoties*, how often would I have gathered thy children together? And *quoties* is not much now, for it was at *quid ultra* long agoe, *what could be done more for the Vineyard, that I have not done for it?* *Iterum* misfit, *bee sent againe*. Hee is blinde, that doth not see God here make good what once hee spake of himselfe, (nay he proclaimed it with manie words, that all the world might heare and take notice) that he is *Multus benignitate, abundant in goodnesse*. It was goodnesse to *send*, but *abundant* goodnesse to *send so often*. so often, so long to stand at the doore and knocke, as if he would waite their leisure, and stay the tyde of their good disposition.

Matt. 23. 37

Esa. 5. 4.

Exod. 34. 6.

Phil. 3. 3.

Any man will easily confesse, that this was too much for God to doe unto the Iewes, and in the meane while considers not, that, *mutato nomine*, change but the name, and it is true of us. Or wee need not change the name, we are the Iewes; *wee are the circumcision* (saith the Apostle). True in regard of the favours of God, transferred from them to us; and true also in respect of our disobedience, and uncircumcised hearts and eares, where-with wee fulfill the measure of their iniquitie.

I will not enlarge my selfe; onely let mee demand who is he amongst us, that hath not given God leave to *send* unto him *often*, and to expect  
long?



long? or what message can we expect from heaven (except the message of a sudden and small destruction) which hath not beene often tolde us by his servants? It were some ease (perhaps) unto our consciences, if we could conceive our selves to be of that number, who never heard of his will: but this torments us before the time, that wee know, and know that *the servant who knowes his Masters will, and doth it not, shall be beaten with many stripes. Multitudo miserationum fit magnitudo, & cumulus damnationum*; Manie mercies will pull on manie stripes, and everie *iterum* from him is an *item* to us, augments the number and measure of his favours, ladeth our reckoning, & in the end wil adde weight unto our condemnation.

And that a great deale more, if you consider whom he sends: for as it is *iterum misit*, so it is *alios servos*, another sending, and other servants; to take another repulse, and that in other servants, aggravates the offence. But why should he send other servants? were not the first good enough, or wise enough, or fit enough to carrie the message? Hee sent other servants for his fruits in the former chapter, because the husbandmen dealt so rudely and so roundly with his messengers, as they that had gone once, were little fit to goe againe. That was no welcome message, and they to whom it was sent, were Farmors, *rustici et servi*, such as would denie *Lazarus* water, if she travelled by them, or the Israelites passage, or *David* and his men reliefe: but here the message is full of courtesie, and the parties called to so great a marriage (wee might hope) had some more humanitie. It is possible therefore that there

Ovid.



2 Reg. 1. 9,  
11, 13.

Virg.

Luc. 12. 42.

Ier. 7. 25.

Psal. 147. 20

was some fault, or some want in the servants. *Ahaziah* sent *once*, and *again*, Captaines with their Fifties, to *Elijah*, but they sped ill; they were too peremptorie, and stood too much upon the King their Master: *The King hath said*, and, *Thus hath the King said*; that would not serve. The third sped by other meanes; *He fell downe on his knees before Elijah, and besought him*, and so brought him to the King. There is some choyce to be made of messengers, especially where the message is weightie; and such would be sent as can discern, *que mollissima fandi tempora, quis rebus dexter modus*, how to minister (I meane) a word in due season; and not to betray the cause they have in hand; but serve the times nimble, take hold on all advantages, & shew themselves such as our Saviour requires, both *wise* and *faithfull servants*. The truth is, in this case, God left nothing unattempted to win them, or at least to leave them inexcusable: hee sent unto them wise men, and Scribes, Priests and Prophets; he still sent them *others*, and change of servants. He sent unto them *all* his servants (saith *Jeremy*) *daily rising up early and sending them*. *Jeremy* mends the matter well; in stead of our *iterum*, he puts in *quotidie*; in stead of *alios*, he puts in *universos*. *Again*, hee sent *other servants*; that's nothing: now he sent *quotidie, diluculo, continentem* (saith the Prophet) *daily, early, continually, and all without exception*.

But are not the words of the Psalmist (will some man say) true in this case, *He hath not dealt so with other nations*? Sure I am, we have no cause to com-  
plaine;

plain; he hath sent to us again, and other servants: the Lord hath given unto us his Word, and great is the company of Preachers. We have store of other servants, not onely *alios numero*, for multitude, but *alios dotibus*, *alios gradibus*; there is difference in their ability, and difference in their authority; in their gifts, and in their places.

And first we have *alios servos*, i. *aliter ornatos*, men otherwise fitted, and furnished for the discharge of this message. That Spirit which bloweth where it listeth, and distributeth to every one freely, and as it will, bestowes *diversity* of gifts for the gathering together of the Saints, and feasteth them that are called unto the marriage, in the very calling, with the Manna of the word diversly drest and served-in. Feasts are often not furnished with such *variety*. The message is the same in the mouthes of all God's servants. We have *alios servos*, *alios nuncios*, but not *aliud nuncium*; other messengers, but still the same message: yet is our delivering and handling of it alwaies somewhat different. As we say of mens faces, All are alike, and all unlike; *Facies non omnibus una, nec diversa tamen*: so may you say of our Sermons, All bring the same message; but whilst every one strives, according to his owne proper gift, to prevaile with you, it begets an admirable and most pleasing (it should bee also a most winning) *varietie*, which makes the Word taste like whatsoever you can desire. We have them that pipe, and we have them that weep; them that wil eat with publicans and sinners, and them who are more austere. We

Ovid.

Her.

have sonnes of thunder, and sons of consolation; some from Mount *Sinai* with the terrours of the Law; and others from Mount *Tabor* with the joies of heaven; some bitter and sharp (like *Archilochus* or *Hipponax* with their Iambicks), able to make an obstinate sinner hang himself, *qualis Lycambæ spre-tus infido gener, and acer hostis Bupalæ*; others, whose discourse falls like raine into a fleece of wooll, or *quale sopor fessis in gramine*, as sleep upon a weary traveller. Wee have some so fluent, as if they had lately drunk new wine; others so plaine and homely, as if they expected no other reward but a cup of cold water: some abundant in labors; some eloquent and mighty in the Scriptures: some, with *Amos*, fitted for Heardsmen; and some, with *Esay*, for the Court; able to bind *Princes in chains, and Nobles in links of iron*. Some for planting, some for watering: some skilfull Master-builders, to lay a foundation; others to build up the house, or to trim up the building. *Instant ardentes Tyrj*, all as busie as Bees in prayer with God, in conflict with the adversary, in discourse with the people, doe you not see how we sweate in the worke? so as it must needs be confessed, that if our Gospell bee yet hid, it is hid to them thus: perisb; and if the guests will not come, it is because they will not, not because they have not had other servants, w<sup>ch</sup> have tried all waies to winne them, and to bring them to the wedding. Diversity of gifts, and difference of administration; heapes of Teachers, flocks of companions; the Word preached in season, and out of season; the meat fitted for everie pallat,

2. Cor. 4. 3.

pallat, and made savorie, such as your soules can not but love; milk for some, and stronger meat for others: our calling adorned in everie one (if yee would but see it) eyther with gravitie, or zeale, or societie, or simplicitie, or learning, or happinesse of invention, or strength of judgement, or faithfulness of memorie, or gracefulness of deliverie; something or other, I say (if you would but see it) to commend the messenger, & to further the message; must make you all confesse, that the fault is not in him that sends, nor yet so much as the world would have it imagined, in them that are sent in such abundance and varietie.

How chanceth it then that we speed no better? I will tell you: We can speake; but (alas!) to what end is it? to beate the ayre? We can write; but to what end should we stand writing in the dust, for the winde to scatter it, or frame our letters upon the gliding water? Our calls, our exhortations flie in the winde like *Sibillaes* Oracles: our Sermons are like Songs in the night, you will heare a little, but not lose your sleepe. The Text sayes, *he sends other servants*: *Jeremy* saies, *hee sends all his servants*. The world thinks he sends too manie: *Your table is made a snare unto you, and that which should have beene for your advantage, is an occasion of your falling*: you have taken a surfet of the message, and can no longer endure wholesome doctrine: our message is the same, and your entertainment is the same; all is lost, all is spilt, because we are forced to tunne up all our *new wine* into your *old bottles*.

*Againe he sends other servants.*] Others in quality;

litie; and againe, *alios gradibus*, others also in authoritie. The meannesse of the messenger is sometimes disadvantage to the message, and therefore in the former parable, last of all he sent *his sonne* to see if peradventure they would reverence him. And as the sonne differs much from the servants, so among the servants wee cannot imagine but there must be an *imparity*, and difference of degree. God  
*Num. 22. 15.* sends for his guests, as *Balack* did for *Balam*, yet againe, moe, and more honourable; some that are  
*1. Tim. 5. 17.* worthie of double honour, and whose office it is to rule well, as well as to labour in the Word & doctrine; and to have the rule over you, as well as to speake unto you the word of God. For *sending*, and *sending againe*, & *servants*, & *other servants*, & *still servants* in the plurall number; to let us know, that they are *many* whom he sends: who (unlesse hee wipe his nose upon his sleeve) would imagine a *paritie*, an *isotimie* among so *many*? God is the God of order, and *parity* is the mother of confusion; confusion, of destruction. Oh let it fall upon the enemies of God, that so their forces, distracted and disordered, may be soone defeated, whilest Gods Church is alwayes *acies ordinata*, as an armie under Banners, where order is most severely kept, and who repose much (much of their safety) in their discipline.

*Cant. 6.*

Thus under the Law, *it is well seene how thou, my God, wentest in the Sanctuary*. There were Levites under Priests, and Priests above Priests, and one high Priest over all that Province (I thinke wee could be content to yeeld the Pope so much, but

*Vid. Num. 3.*

*1. Chron. 24.*

*Nehem. 12.*

*& Matt. 2.*

*vastos*

*pastor non implet biatus*, a Province, or a Patriarch-  
 ship will not serve him) Prince of the Princes of *Num. 3. 32.*  
*Levi*, and above all the Judges in Jerusalem; whe-  
 ther Priests or secular, in all matters of the Lord. *2. Chron. 19.*  
 And this authoritie (by your leave) he had for or-  
 der & government, and not as a type of Christs re-  
 gall and judicarie power, who was not a Priest af-  
 ter the order of *Aaron*, but of *Melchisedech*. Now  
 as there was distinction and degrees in the Leviti-  
 call Clergie, where some had authoritie to com-  
 mand, others a necessity to obey, & every one kept  
 his distance: so it cannot be otherwise among the  
 Ministers of the new Covenant; but having gifts  
*differing* according to the grace given, some must  
*waite* on their ministring, and some *rule* with dili-  
 gence: and as among the guests, some are advan-  
 ced with *Friend, sit up higher*; so among the ser-  
 vants which fetch in the guests, some stand higher  
 and neerer their Master: and if anie will *exalt*  
*himselfe*, he must be made, with shame, to take a  
 lower roome.

*Rom. 12. 6, 7,*  
 8.

*Luc. 14. 10.*

*Aug.*  
*Hieron.*

This *difference* in authoritie and degree, is ne-  
 cessarie both for the guests, and for the messengers.  
 For the guests, it is necessary there should be some  
 enabled to raise up seede to their dead brethren,  
 and that the Church should have children instead  
 of their Fathers (they were no children, but fa-  
 thers, who first applyed these words of the Psalme  
 to this purpose) *whom shee may make Princes in all*  
*lands*. And further, that some should have the  
 keyes of discipline, to see that holy things be not  
 cast to Dogs; to *come* among offenders with a *rod*,



Gal. 5. 12

1 Cor. 5. 5

Gal. 5. 9

to cut off such as are *unquiet*, to deliver them that are scandalous, to *Satan*, and by all meanes to provide that a little leaven doe not sowre the whole lump.

And as for the guests, so for the messengers, *qui custodiet ipsos custodes*, is a good question in the *Satyr*: there had need be some to keepe the Keepers; to oversee the Seers; as in a great Harvest there are some servants, who not only work themselves, but also oversee the rest of the labourers. Suppose the Labourers become loyterers; suppose they either want messengers, or the messengers wander from the right way; suppose *pastores* turned to *raptores*, servants and shepheards to thieves and robbers; suppose their *mouthes* talke of *vanity*, and their *right hands* become *right hands of iniquity*; suppose the Prophets become Foxes; suppose an accusation exhibited against a *Presbyter*; suppose some doe *teach other doctrine*; suppose some *teach for filthy lucre*, things they ought not; suppose there be some foolish questions, and contentions afoote; suppose some speake *perverse things*, to draw disciples after them: must there not needs be a *Timothy* or a *Titus*, to give hands, to ordaine Elders, to receive accusations, to avoyd, to prohibite, to stoppe the mouthes of some, to speake, exhort, rebuke with all authoritie? There must needs be in the Church some who have both power of ordination and jurisdiction to *send forth other servants*, and to have an eye to their *service*; to sever some *for the worke*, and others *from the worke*; to appoint who shall carrie the message, and to whom and by whom it shall not bee carried. Both these

Bernard.

Psalms 144. 8

Ezech. 13. 4

1 Tim. 5. 19

1 Tim. 1. 3

Tit. 1. 11

Tit. 3. 9

Acts 20. 30

Tit. 2. 15

parts



parts of authoritie the Apostles did long retaine  
 in their owne hands, untill upon necessitie they  
 must have both substitutes in their absence, and  
 successors after their death: and then they did not  
 onely make *Priests*, to administer the Word and  
 Sacraments, but also *Bishops*, to ordaine *Priests*, and  
 to governe *excommunications*: that so Iesus Christ  
 our Master, *Angelus federis*, the great Angell of the  
 Covenant, might be with them to the end of the  
 world, and *Timothy* might keepe this commande-  
 ment unto the appcaring of our Lord Iesus Christ;  
 not in their personall service, but in succession, and  
 the iust deputation of new servants. These two  
 parts of authority do sever *Bishops* from the other  
*Clergie*, and set them as *Stewards* over the whole  
 house: and as the *Deacons*hip is a good degree to  
*Priesthood*, so *Priesthood* is but a degree to the office  
 of a *Bishop*. There may be sometimes a community  
 of the names, but that makes no confusion of the of-  
 fices; nor can the *Presbyterie* bragge anie more of  
 the names of *Bishops*, than *Bishops* may doe of the  
 names of *Angels*: for to *Bishops*, under the name of  
*Angels*, and to them only (as appeares by many cir-  
 cumstances) doth our Saviour write, *Apoc. 2.*

So if you shall heare that some good men of  
 old have equalled the power of the Clergie, you  
 must understand them of the Word & Sacraments,  
 and not of government; or when you see the  
*Presbyterie* lay on hands with the *Bishop*, you must  
 know, it is onely in attestation and approbation of  
 his act, not any communication of his authoritie.  
 And as for any allowance of names, it needs not

1 Tim. 1.20

1 Cor. 5

2 Thess. 3

Mat. 28

1 Tim. 6. 14

1 Tim. 3. 13

trouble you; Custome is the mistress of speaking; neyther is it the names, but the authoritie and superioritie of *Bishops*, that hath bene questioned, of old, by *Aerius*, an aerie whining Heretick, who full of humane indignation to see *Eustathius* preferred to the Bishoprick, which her *magis concupiscebat* (saith *Epiphanius*), more earnestly desired, he devised to leuell *Bishops* with other *Priests*. And of late his old exploded error hath been revived by some fiery Reformers, who, finding much fault with the Popish Clergie, dealt with this so reverend Order, as the Divell did with his damms leg, when he should have bowed it straight, he brake it quite asunder: desperate Physicians, that can finde no remedie for the head-ach, but to cut it off, and unmercifull Reformers, that will make the sonne to beare the iniquitie of the father, and all posteritie to suffer for some faults in their predecessors. But the government of the Church by *Bishops*, and the different authoritie of the messengers in our Church, as it is well grounded in *Scripture*, fairely builded in *Ecclesiastick history*, strengthened by *Canons* of the best *Councils*, and every where beautified with attestations, and submissive declarations of *Fathers*: so the strength of it is much manifested by the opposition of the adversaries. Some of them men of speciall note, and whose reputations (no doubt) win a great deale of credite to the cause, like the Elders against *Susanna*. But as those Elders did bewray themselves, because they did not agree of the tree; so these *Elders* (they love that name) are not yet agreed what tree should shadow

us, nor what they would have in the roome of *Bishops*: some cry one thing, some another, and many of them that helpe to hold up the cry, know not (as it was in *Demetrius* tumult) wherefore they are come together. Act. 19. 32.

It is easie to say much in this case; if anie man love these warres, *nusquam habitura triumphos*, warres of trouble, and no triumph, it is easie now to say much, where a great deale too much is said to our hands: the shor and powder spent on both sides, might have beene better bestowed upon a common aduersarie, but I may neyther goe on in this, nor goe off to that which follows. Let mee tell you, if God send other servants, and of higher place, hee lookes they should be better respected, and that you should obey them that have the rule over you, and submit your selves, for they match for your soules as they that must give accompt, that they may doe it with ioy, and not with griefe; for that is unprofitable for you. *De nobis facile est*; use us at your pleasures: but them who rule both you and us, you cannot without disprofite to your selves, disquiet to the Church, discredite to the Almighty, so easily slight and vilifie. *Hinc dominice vinculum pacis rumpitur, &c.* Heb. 13. 17.

Unitie, peace, charitie, veritie, all are lost by this meanes, saith *Cyprian*. *Causa omnium malorum*; this is the root of all mischiefes in the Church, sayes *Chrysostome*. the contempt of Ecclesiastick authoritie, and disobedience to *Bishops* that God sends unto us, other and greater servants, and they have all but little respect. What a degenerate flaverie is it in men, to feare and honour

Lords, and not to reverence their fathers?

One thing more remaines in these sendings of servants, and other servants; that still all are servants: what other *diversities* soever there be, yet in this there is a *communitie*: whether they *keepe* the *Keyes*, or they be but *doore-keepers* in the house of God, they are all *tyed to service*. Who then is Paul? and who is Apollos? but *Ministers by whom* ye be *beloved*, even as the Lord gave to every man. But I must make an end. My Lord *releas*, may this be your *memento* in stead of *sic transis gloria mundi*, or *memento quod homo es*; the one hath beene used to Popes, to quench their vaine-glory; the other to Emperours, to put them in minde of mortalitie: in stead of any such, admit this from the Text, *Admemento quod servus es*, Remember still your service. This day you shall be sent with a *new Commission*, but still to doe him service: you shall be made another servant, but still a servant. Your service is changed, rather than removed; increased, rather than changed: you are called from the *Pulpit* to the *Chaire*, but neyther freed from the *Pulpit*, nor much eased by the *Chair*. *Ad Cathedram, ad curam*; the *Chaire* in the Church, and the *Care* of the Church, goe together: *whosoever will be great among you, let him be your minister*; and *whosoever will be chiefe among you, let him be your servant*, saith our Saviour. More service here than *soveraignty*: *ad Episcopatum, non ad Principatum*; yours is a *Pastorall*, a *paternall* government, not a *Princely* regiment, or *compulsive dominion*. We are all here sent to call, not to *compell* them to come in. Now

*sic*

*ſie* (ſaith our Saviour), not ſo as the Princes, of the  
 Gentiles, not ſo as *Isabel* as ſonnes, either with ty-  
 rannie to uſe theſe places, or with ambition to ſeeke  
 them, *worthy of double honour* from men; but ſee-  
 ing onely that honour that cometh from God. *1 Tim. 3*  
*This is a true ſaying, if any deſire the office of a Bi-*  
*ſhop, he deſireth a good worke. worke, and ſervice;* *1 Tim. 3. 1*  
 but I leave pardon, your Lordſhip hath manie moe  
 powerfull monitors, not onely *within* you, but al-  
 ſo from *without* : the heartie welcome of your  
 owne *country*, the expectation of the Clergie, the  
 promiſes of the *Univerſity*, the favours of a moſt  
 gracious Prince, will dicere *Archbpy*, ſtill put you *Col. 4. 17*  
 in minde to take heed, and to fulfill your Miniſtry,  
 that he who findes you faithfull in a *little*, may in *Luke 19. 17*  
 due time give you more authoritie.

To you, all my brethren of the Clergie, enough  
 hath beene ſaid both of our ſending and ſervice:  
 yet let us not forget this, that ſeeing God is ſo dili-  
 gent in ſending and ſending againe, ſervants and o-  
 ther ſervants; we ſhould be as diligent in diſcharg-  
 ing the meſſage, in going and going againe, trying all  
 meanes, and calling continually, *become all things*  
*to all men, if by any meanes we may win ſome.* Et tan-  
 ta curetur ſolicitudine quanta petitur ambitio, not  
 more ambitious to be made meſſengers, than ſtudi-  
 ous to diſcharge the meſſage. Bernard ſaith, in a  
 caſe where the Holy Ghoſt is verie punctuall to  
 lay downe every circumſtance, *Credo quia noluit*  
*non negligenter audire quod ille ſtudit tam diligen-* *Bern. ſuper*  
*ter narrare;* I do beleeve he is ſo diligent in telling, *Matth. 23. 1*  
 becauſe he would not have us negligent in hea-  
 ring

ring; so say I, I am wel assured he would not have us to deliver the message sparingly or coldly, when he sends his messengers so carefully and so copiously.

Lastly unto you who will be our messengers, yet (I hope) would faine be guests; Let the multitude and variety of the messengers, the continuance of their sending, the sweetness of the message, the kindness of the Master, let some of these let all these move you, if not to count their feet beautiful that bring unto you these glad tidings, yet not to fill their faces with reproach, if not to give them double honour, yea not to entreate them shamefully, if not to make them partakers of all your goods, yet not to muzzle their mouths. Wee dare not say how much you owe us, we dare not tell you what you should do for us; you have taught us to beare a lower tale: we only intreat you therefore to forbear, & stay your petulant & laxative tongues, your sacrilegious hands, your ravenous hearts, wch long to take the houses of God in possession, & leave no entertainment for his messengers. I conclude: Then did the Church flourish, when the Clergie did only looke at the charge of their office, & the Laity admire the dignity of their calling.

God for his mercies sake so fit us every one in our severall callings, whether messengers or guests, for the marriage of his sonne, as we may be knit unto him here by faith, and enjoy him eternally hereafter in glory, when wee shall no more be sent forth from him, but follow him wher soever he goeth, to whom with the Father and the Holy Ghost &c.

FINIS.